A U M

If the soul were essentially foul, or impure, or changeable, then its liberation could not take place even through hundreds of successive births.—*Ishwara-Gita.*

THEOSOPHY

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THE UPLIFT OF HEROES

ALL down the ages heroes and hero-worship bear witness that the perfectibility of man is an inherent idea in every human heart. No matter how the ideal is expanded or constricted, it is there impelling to devotion and emulation. Not even the criminal escapes it: a superior in crime represents an ideal to be attained, and an equal is an object of admiration, even though acts toward him express the blackest hatred. Almost as soon as the infant escapes the swaddling clothes, it makes of father and of mother heroes to be worshipped and imitated. In school, from kindergarten on through college, teachers make realizable an ideal of far-flung horizons. And in books, deathless heroes live from India, Egypt, Greece and Rome. Down through the centuries the procession passes of those who have uplifted the souls of lesser men to a glimpse of the brave, the true, and the free. King Arthur and his Knights sounded the note of chivalry which has never died away in the hearts of the knightly. Shakespeare is the hero-magician of words and hearts whom all men of all nations since have sought in vain to imitate; yet, no one of those so striving has failed to attain in some measure his own uplift from the ideal set. Napoleon—Washington—Lincoln—Roosevelt—all have been heroes to scores of human beings, who saw in them an attainment not only desirable but possible to other men.

All heroes are of the warrior caste. Whether they be man or woman, whether they fight for human power, or love, or freedom, or religion, they *fight*—with daring and with courage where others sit supine, until the very fire of their ardor enkindles an answering spark in duller breasts. So, H. P. Blavatsky fought—*not* for human power, but that all human beings should have power over themselves; not for human love, but that all beings should love one another; not herself to be lawless, but that all men should be free; not for a

religious system or idea, but for Religion itself. She fought amid the railings and bitter invective of two continents for the ideal of Sacred Heroes—than which there is no nobler fighting. And she herself is hero now to thousands, her "uplift" is felt at the very core of civilization, where formerly *a personal God* fast rotted it. Only the inherent idea of perfectibility translated into heroes and hero-worship had saved it till she came, for a personal God does not admit of heroes. The indwelling God alone breeds heroes, and she—restating the ancient doctrine of *man's* inherent Divinity, of *man's* potential supernal power—turned the soil for heroes such as yet have not been born in Kali Yug.

Devotion to an ideal is the foremost motor in man's nature, since the time when in incalculable ages past bright gods first incarnated in senseless human forms, and implanted therein the imperishable, ineradicable idea of a divine fire of which they partake, but yet must be wholly attained. And so it is that children turn their eager minds to any word regarding the Great Masters of Wisdom—the final ideal of this manifested world—the only ideal, where humanly speaking, they shall never find feet of clay. But let them, for all that, scorn no uplift. That one can take another with him to more elevated levels and inspire him to act there ever so feebly is sign-manual that he, too, belongs to the hero tribe.

FIRE A TRIPLE PRINCIPLE*

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2d. Invisible, or astral fire—invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3d. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the "partition-world of the knowable, across and out on the other side into the unknowable," as he traces the disembodied human spirit, "vital spark of heavenly flame," into the Æthereum, beyond the grave.

**Isis Unveiled,* Vol. I, p. 423.

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.
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> —*Bhagavad-Gita, Chapter XIII.*

THOUGHT, being self-reproducing, would suggest crystallized centers, but they are more than "crystallized", if we would take into consideration that everything is conscious. Each thought stirs to action some form of life; according to the nature of the thought is the nature of the life stirred and guided, the permanence of the thought-action depending upon the energy put into it. I think that the subsidence of the direct energy leaves a latent tendency in the conscious lives to respond to analogous or similar energy. Some of these impressions may be so deep as to have left respondent foci in the physical brain; hence remembrance is more easily recalled into action; other impressions, not so deep, are obliterated by subsequent ones as far as brain foci are concerned, but remain in some one or other of the sheaths of the brain, and are recollected by the proper stimulus, which may come from similar thought, or from the impressions of the organs or cells of the body.

Nature tends to repeat any action; thought is the plane of action —the creator, preserver and destroyer of Nature's *modes* of action. The Manasic plane is the noumenal plane; the plane of the *essence* of the phenomenal; the *active-aspect* of *Atma-Buddhi.*

As to your question on Spirit and Matter. You will remember what Judge said: "The whole universe is made up of spirit and matter, both constituting together the Absolute. What is not matter is spirit, and what is not spirit is matter; but there is no particle of matter without spirit, and no particle of spirit without matter. If this attempted definition is correct, you will see that it is impossible to define the things of the spirit, and that has always been said by great Teachers of the past." Spirit-matter contains both consciousness *per se,* and all possible states of matter from the finest to the coarsest. These states are evolved individually for individual experience, and also collectively for collective experience, each individual proceeding on his own line, and in accordance with the general progress of the mass of beings. Changes of matter take place in regular sequence by the force or energy of the mass, of which energy each individual supplies his portion. This energy might be called consciousness in action or the force of ideation, the lesser entities being guided in their energy by the greater, and more progressed.

Also hold in mind that Spirit and Substance are co-existent and co-eternal. We are higher beings clothed in bodies made up of small lives on this plane. We call these lives "matter," but they are

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*From the Letters of Robert Crosbie, here published for the first time.—EDITORS.

matter only relatively, because we can mould them. To themselves they are conscious in their way, receiving impress from us, but not recognizing the source of the impress nor its import. We are their incognizable universe in which they live, move, and have their being; our light adds to theirs, as ours is added to by the impress from still higher beings. So there is a chain of life and consciousness which gradually tends to fuller and fuller individualization of being in non-separateness—the more complete the individualization, the more full the sense of non-separateness.

This quotation from H. P. B. may be helpful. "At the 'Day be with us' every Ego has to remember all the cycles of his past reincarnations *for Manvantaras*. . . . It sees the stream of its past incarnations by a certain divine light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the 'I'."

The place where the line of involution and evolution meet is in the incarnation of the descending gods—ourselves—in the highest evolved form. The analogy is seen in any reincarnation. The consciousness leaves the body, which goes to pieces on its own plane. When the real man returns, he has to wait until the lower lives have built up a form for him into which he may enter, this form being built under the impress given by the real man in other lives. A Manvantara is an enlarged and expanded similar process. We came from the Moon, where we had evolved form to a degree. At pralaya all things stopped evolution of form; on re-manifestation, the lower lives or "builders" began to build up as before, and as their impress and previous building admitted. When the form of man had reached the highest previous point reached, the *Kumaras,* or real men, overshadowed and entered to carry the evolution further. "They, and no other, are we."

Well, good nights and days to you all the time. The days help make the nights and the nights help to make the days; they both belong to life.

FROM THE SECRET DOCTRINE*

All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the progeny; or as a modern physicist would say, the correlations of ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD and DEVIL, GOOD and EVIL.

*From the Original Edition, Vol. I, p. 81; see Third Edition, Vol. I, pp. 109-110.

THE ORIGIN OF EVIL*

CHRISTIAN theology states that evil came to be in the world through the sin of the first man's eating of the tree of forbidden fruit. All men sinned in Adam; because of Adam's sin, every other being is and has been a sinner. Strangely enough this first man was made by a Superior Being in His own image, or, in other words, *perfect;* yet, he was not able to restrain himself from doing those things which he had been forbidden to do. In the very first being created in the image of the "Supreme," there was a tendency to do wrong!

We have, then, in this creation out of nothing a very *limited* Creator, as it is perfectly patent that any *being* must be. A *being* could be neither infinite, supreme, nor omnipresent, for there is That in which all beings, however high, or planets, or solar-systems, have their existence—Space, which exists whether there is anything in it or not; which has no beginning nor ending; which always IS; which is outside, as well as inside, of every being. Any being must be less than Space; could the Absolute Supreme be less than That? Illimitability and infinitude are not in relation to any being whatever; hence creation from the point of view of *a* Creator has to be abandoned.

But the existence of all beings—not only of mankind, but of beings of every grade and everywhere—has to be accounted for: what is the basis of all existence? We have to go back of all form, back of every kind of being to see that all beings and all forms spring from One Source, which is not different in any. It is indeed the Supreme which lies within and behind every being; every being of every kind in the universe is a ray from and one with It in its innermost essence. It is Life. It is Spirit. It is Consciousness. Each *is* God in his innermost Essence.

Taking this basis for our thinking, then let us ask the question: under what process do things become? what brings about the operation of all the different forms that we see? Whether consciously or unconsciously, we all recognize the fact that Law rules in this universe, but what we have to understand is that Law is merely the inter-relation and inter-action and inter-dependence of all the acts of all beings concerned in the universe. The one inclusive law is the law of action and re-action—a law not outside of, but *inherent* in the nature of every being. From the very Source there is the power to act, but there is no action unless there is a being to act and feel the effects of the action. If I act, I get re-action. If the highest archangel acts, he gets the re-action of his action.

There are two kinds of re-actions produced from acts: those that are good or beneficent; those that are evil or maleficent. The whole responsibility of every action rests upon each and every being.

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* From the stenographic report of a talk by Robert Crosbie, here published for the first time.—EDITORS.

So, if any being finds himself in any given state, good or bad, it is because of his thoughts, words and deeds—his own, and nobody else's. We get some good and we get some evil, all of our own reaping; but all the time, every single moment of our existence, we have the power of choice in the direction of good or evil.

Now, we are ready to consider the problem of good and evil. Good has no existence by itself; evil has no existence by itself. The two terms relate to matters of conduct and of impressions we receive; they merely characterize the effects produced upon us: a thing is good to us if it benefits us in any way; a thing is evil to us if it does not benefit us. But who is it that judges between good and evil effects? In every case, it is the man himself. One man will say such and such things are good for me, and such and such things are evil; while another man, with a different point of view and different relations to things, will perhaps say the exact contrary about the very same matters. So it always resolves itself into the individual point of view: in the last analysis each man is himself the sole director and final authority as to what is good and what is evil, so far as he is concerned.

We need to ask ourselves if we have always followed that which seemed to us to be the best course to follow; and, then again, if we did, did we consider that course from the point of view of personal self-benefit, or from the point of view of benefit to all others. For if we moved along the line of that which at the time seemed best for us *personally,* we must have acted in a way that afflicted others; we must have done evil to others, whether consciously or unconsciously, by obstructing their path. There we sowed evilly, and we either have reaped or will reap evilly. The very first act that was selfishly done, was the origin of evil so far as that being was concerned. Likewise, wherever there was an unselfish act, there was the origin of good for him. Let us remember, too, that the Tree of Knowledge in the Bible was the knowledge of both good and evil. Good and evil are not to be considered separately, but together. You cannot tell good except by its opposite, evil. Goodness would speedily cease to be such, were it not for the operation of its contrary.

There are many things in life regarded by us as evils—like sorrow and death—which are not, in fact, evils. They are merely stages and conditions through which we pass in our progress up the ladder of development. We need not be afraid of death, for death will never touch us at all. We pass on out of life, and on. One of the Great Teachers said that death ever comes to the Ego as a friend. But there is no need to fear anything, for there is nothing in the universe, high or low, that can ever destroy us—our consciousness, or our acquired individuality. Yet, mistakes occur, for many of our actions are performed through ignorance, and evil results follow. Even so, it is through those very wrong actions that we learn. It is through the operation of vice that virtue is seen as a resistance to vice. The origin of evil is to be found in ignorance of our own true natures.

There are no afflictions put upon us by any being other than ourselves. We are afflicted just to the extent that we make ourselves open to affliction. Things affect some people terribly. The same things affect other people very little or not at all. Why? Because of the way they look at it. It is our attitude towards things that makes the suffering, or not the suffering; the pleasure or the pain; not the things in themselves. If we knew ourselves to be divine beings merely going through a school of life—our whole purpose to learn—what would there be to fear, or even to be anxious about? If it were not for the obstacles in life—if life were one happy, placid dream, we never would make the motion or the effort that would arouse the highest characteristics of thought and action. It is by reason of the obstacles we have to overcome that we become stronger and obtain nobler traits. There is no such thing as a divinely created being, for everything that exists *becomes*.

Is it not true that now we can look back upon and smile at anything bad that ever happened to us in the past? It looked *awful* at the time, but it has passed, and we can see that from those very things came something of gain, of strength and wisdom. Under the Law, no one can meet with an obstacle which he is not able to overcome; the obstacle is but an opportunity for him to get rid of some defect which he now possesses. Often, the very things which seem the most difficult for us prove to be the most beneficent.

Those who stand the greatest chance of loss in the future are those who have the easy times. When one has "good" Karma, that is, when everything is coming his way, he is prone to take the ease of it and flow with the current of the river, missing many an opportunity to *do* good. Through these errors of omission, which are as bad as any errors of commission, he fails to understand that he has diminished his own stock of good Karma and must of necessity share in the evil which flows from his lack of appreciation of the situation and his opportunity. So, we need never fear our opportunities, but always act up to them, relying on the law of our own spiritual being to carry us through anything and everything. The Path is within ourselves, not outside; and each of us is the stair to his own development.

We have so long been ruled by political and religious man-made laws that we have come to believe in them. Yet goodness does not need laws. Our laws are based on the ignorance and selfishness and wickedness in men's natures; they are made to restrain the evil which we think is ineradicable and incurable because we all sinned in Adam and cannot help it. Then, too, because we think we know what is good and what is evil, we are very anxious that everybody else should be made to think in the same way. We want to prohibit those things which we do not want ourselves; we want other people to eat what we think they ought to eat, and to clothe themselves as we think they should be clothed. We talk much of the "rights" of men. But we have just one right, and that is *the right to do right*. No man was ever made "good" by law; no man was ever made

moral by law. Each man must be a law for himself, both moral and spiritual.

Are we proud of this civilization, made by the collective thought and action of every individual in it? Have our telephones, automobiles, aeroplanes, and radiographs made us any more divine? Do they measure our true progress? No; because ignorance and selfishness still lie in every human heart; because men, according to the vicarious atonement idea, blame their parents for their wrong attributes and tendencies, and accept only good as their own. They are unjust, for both good and bad are their own earnings. If we have good, let us be happy that at some time we earned it; if we are in bad case, let us also be glad, claim it and understand it and correct it. If we want a civilization better than the one we have now, we are the ones to start right now to make it. No one else will make it for us. We have to set the lines in motion toward a true civilization from a true basis; but if we think we are not able to do much and are not now doing what we can, it is certain we never can do more. As we do what we can, greater opportunities arise to do. Until we do what is before us, never will any greater opportunities arise.

When we get the right attitude of mind—and that is what discipleship is—there is not a quality in us, not a force in us, not an attribute in us, but what can be put to the best and highest use. We do not get off this plane. We do not cut off any part of our being. We do not destroy the usefulness of any part of us, but put all to the proper use and for the proper end. Herein is seen the difference between one who knows and one who does not know. One who knows does not get off to the Christian's heaven, nor to any other heaven. He works right here where he finds himself and does the best work he can with the instrument he now has, fearing nothing, trusting the Law of his own being. And if any being will trust the Law of his own nature, if he will work on with nature by helping all others in every direction possible, then all nature will turn and help him. It never was otherwise. It cannot be otherwise.

DOUBT AND DISCONTENT

Discontent with their lot in life leads many to question the reality of Justice. How can it be otherwise? Filled with "original sin", fed on "vicarious atonement", and told to trust in God—a God of whom they know nothing to warrant such trust—they remain in ignorance of Karmic Law, of Justice in the midst of injustice, of Righteousness in the grip of lawlessness, of Reality smothered in appearances and Truth in make-believes. To such, H. P. B.'s Message of Theosophy, of Divine Wisdom, will give the Key to much in the Bible that is misinterpreted, and more in everyday life which is neither "seen" nor understood.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXVIII

THE student must remember—what was unknown to the membership at the time and, in most cases, unknown to theosophical students since—that the plot against Judge had been in process for more than a year, had been gradually perfected in all its details, and merely came to a head with the letters of Mrs. Besant and Colonel Olcott last mentioned. Judge was simply the target in 1894-5, as H. P. B. and Judge had been the target in 1889-90, and as H. P. B. alone had been the target in 1884-5. The real plot was against *what they represented*. H. P. B. and Judge strove to nourish and strengthen the Theosophical Society—the "Third Section"—as an *instrument* for the purposes of the First and Second Sections, and the three "Objects" of the Society were formulated by *them*—not by Olcott—and placed in exact relativity to the three Sections of the Movement.

Olcott's Inaugural Address on Nov. 17, 1875, showed clearly how *he* viewed the Objects of the Society—a view that any spiritualist, any devotee of "psychic research," any materialistic scientist, Ishmael or pariah of orthodoxy or sectarianism, any curiosity seeker, might take, and that multitudes *did* take. From that view Olcott never wholly departed, whether as "President-Founder," or as "Probationer" of the "Second Section." He held in abeyance, he suppressed, he yielded his views from time to time, as occasion might seem to warrant, or necessity compel, but that was all. The "Third Object"—as he understood and applied it—was *first* with him and with by far the great majority, whether officers, leaders, writers, or the mere *hoi polloi* of Fellows and "Esotericists." In other words, nine-tenths of those who joined the Society or the E. S. T. viewed the "Objects" in inverse order and proportion.

H. P. B. knew this. Judge knew this. So did Damodar. What were they to do? They had to take the mind of the race as they found it, and do what they could in the mental environment of the race. Hence the two volumes of "Isis," devoted ostensibly, the one to "Science," *i. e.*, the "Third Object;" the other to "Theology," *i. e.*, the "Second Object"—as the THEOSOPHY of the *Masters* views those great subjects and objects. The opposing views, whether of principles or applications, never could and never can be reconciled; one or the other has in the end to prevail, whether in the individual or in any body of individuals such as the Theosophical Society. Hence the "Esoteric Section" when the Society at large threatened to break away and become an instrument, however great, of the inverted view of its purposes. Hence the steady stream of deserters from the Society; hence, too, the constant stream of attacks, never directly

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* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

against *Theosophy,* the *Society,* or its *Objects,* but always against *H. P. B.;* against her and Judge; finally, as we have seen, against Judge.

Against these guerilla tactics H. P. B. consistently employed one and the same "grand strategy": to all shafts leveled, without or within the Society, against her teachings, her messages, her phenomena, and herself as their sponsor, she devoted herself to the promotion of *solidarity* and a *theosophical education;* to strenuous efforts to *educate* the membership to some apprehension of theosophical *principles,* and some *application* of those principles to the ever-varying course of events. She constantly preached and practiced Unity, Study and Work.

We have been at pains to give extracts and abundant references, so that the inquiring student might be able to verify for himself:

(1) The opposing *ideas* embodied in H. P. B. on the one side and Col. Olcott on the other, and the gradual alignment of leaders and followers into opposing armies fighting, consciously and unconsciously, for the supremacy in this "war of ideas."

(2) The clear recognition and teaching by H. P. B. of the gigantic nature of the impending struggle, whether between the "Higher and lower self" of the individual combatant, or between the opposing forces in this modern *Mahabharata;* and her consequent avoidance to the last degree of *forcing* the issue with anyone, friend or foe, faithful or unfaithful.

(3) Her unvarying practice, when the issue was about to be forced upon her, of writing some article or series of articles which presented *in advance* the real points involved, the real issues at stake, the real principles to be applied; only when the battle was joined, and at its crucial moment did she, like *Krishna,* take her *Arjunas* into conference in the midst of the flying arrows and name the generals of the opposing army; it was her method of stripping bare both issues and advocates.

We have been at pains to do the same thing in the case of Mr. Judge, and for the same reasons. We have shown him, while the plot was brewing in secrecy and darkness, confining himself to the promotion of harmony and good-will, regardless of the dissensions and differences of opinions amongst officers, leaders and members. We have shown him giving clear expression of his own views as an individual on the varying questions raised. We have shown him from time to time publishing articles on principles, policies and applications months, and in some cases years in advance of events, but which, when related to those events show unmistakably his prescience on the plane of Causes. One more example of his identity with the "path pursued" by H. P. B. is germane to the events of the first half of 1894.

The leading articles in the "Path" for the months of October, November and December, 1893, and January, 1894, were devoted to the subject of the "Occult Arts," and in sub-titles treatment was successively accorded to "Precipitation," to "Disintegration and Rein-

tegration," and to "Some Propositions by H. P. Blavatsky." The latter contained, with some comments, a reprint of the first ten of the numbered propositions in chapter twelve of volume ii, of "Isis Unveiled." The other articles discussed the occult rationale of phenomenal "messages," "appearance and disappearance of objects." These teachings of Occultism in their philosophical, logical, moral and scientific bearings, had been before the students for seventeen years. Why should Mr. Judge rediscuss at all, let alone at that particular time, what was a mere repetition of what should long since have been common knowledge on the part of every Theosophist? What other answer is there, in view of all that preceded and all that followed, than that he *knew* what was coming; *knew* that it would find the students as unready as ever *intelligently* to discern between divided counsels, warring claims, rival pretensions, contradictory "messages from the Masters" of H. P. B.? He knew that the students had really *learned* little or nothing, either from fact or philosophy, and hence were ripe to be swept away, not by knowledge or evidence, but by the *prestige of the accusers*. He knew, as both H. P. B. and himself had deliberately foretold in 1890,* under identical circumstances, that the hour was come for a new wager of the same old gage. He therefore could but repeat the teachings and the admonitions of Occultism to the *Arjunas* about to enter on the "field of battle," and await the issue.

Equally, the extracts and references abundantly given will serve to show, on the opposing side, both the policies pursued and the ideas relied upon. Throughout the long interval of preparations, of the "marshaling and the survey of arms" up to the last moment, the friendliest intercourse was kept up with Mr. Judge. All direct public references to him, as to H. P. B., were clothed by the chief conspirators in terms of apparent respect and confidence. Where allutions were made that were questionable they were always Janus-like, and for most of these two-faced utterances men like Sturdy and Old were used as tools. Where direct issues were broached it was always on some subject on which the membership had no actual knowledge, as the discussion on "Mars and Mercury" and the "Seven-fold system ;" or it was on some topic clearly meritorious in itself, as those of the "neutrality" of the Society, on "dogmatism," on "authority," on "hero-worship;" on the degree of authenticity to be attached to the writings of H. P. B.; on her status as the Agent of the Masters, and so on. But under cover of all these apparently innocent and worthy objects of discussion, there went on a distinctly cumulative campaign the effect of which was to leave an adverse impression of H. P. B. as Messenger, as Teacher, as Example, and to force upon Mr. Judge either to remain silent or to defend the *bona fides*, the knowledge, the *dependability* of H. P. B. Following her path in all things, Judge crossed no bridges till he came to them. Not till the protagonists came into the open and made their hostile attack in force could he,

* See THEOSOPHY for August, 1921, pages 306-7.

any more than she, meet the issue face to face, and he well knew what form that attack would take.

At that time from four to six weeks were required for the transit of the mails from interior India to New York City. In consequence, the President-Founder's official letter of February 7th did not reach Mr. Judge until March 10th, 1894. He at once took two steps, one privately in the E. S. T., as one of its Heads; the other publicly, as an individual member of the Theosophical Society. Both these actions are, in our view, of profound teaching value to every real student, alike in their manner and their matter, for what was said and for what was left unsaid.

The circular to the E. S. T. was headed, "Recall of the Instructions." Its opening paragraph reads:

> "The members in the U. S. should know the facts about the divulgement of the Instructions [The various papers issued in the School by H.P.B. during her life-time are what is meant by the "Instructions"]. Sometime ago a former member in India retired and refused to give up his papers. Later it became evident that they were given out to persons not members. This was clearly shown by the fact that a person in California published the contents of the notice sent from London on the suspension of Messrs. Old and Edge coupled with the statement that the same person had the other papers. It was also evident that some spy was left somewhere in the E. S. who continued to help the retired member. All of these things were published from time to time in papers in India and England and it became apparent that it was absolutely necessary to call in the Instructions to the end that means might be devised for greater security for all members. This recall was no reflection on members who are faithful. Hence the notice."

The remander of the circular is devoted to admonitions to charity towards any who might violate their pledges; to injunctions to self-watchfulness, mutual loyalty, and study. And for something to study in lieu of the recalled Instructions the last chapter in the second volume of "Isis Unveiled" is referred to as "something which if rightly understood contains the secrets of Occultism." Neither Col. Olcott, Mrs. Besant, nor any of the others involved were in any way referred to, directly or indirectly, in connection with the events and circumstances indicated in the quoted paragraph, in the portion of the E. S. T. circular not quoted.

His public step is clearly shown by the heading and opening paragraph which follows:

From
WILLIAM Q. JUDGE
144 Madison Ave.,
New York.

March 15th, 1894.

CHARGES AGAINST WILLIAM Q. JUDGE.

To all Members of the Theosophical Society:

It is disagreeable to talk much of oneself, but sometimes it is necessary, and in this case it has been made a necessity by the action of others, as also by the existence of many vague and suppressed rumors which have been flying about in quarters not public but sufficiently alive to compel action on my part. Hence I now make known in advance that which has been spoken obscurely for some time, and which is now before me officially from the President, Col. H. S. Olcott,

to the end that all members of the Society and friends of my own in all parts of the world shall be in possession of facts so that surprise and perhaps confusion may be prevented."

Mr. Judge then goes on to say that "the assertion is made in India that I have been guilty of *'misuse of the names and handwriting of the Mahatmas,'* " and that this has been "officially communicated to the President." He does not mention Mrs. Besant's name at all in connection with the proceedings taken by the President-Founder, but merely that "an investigation is demanded through an official inquiry," and therefore Col. Olcott "conceiving himself required and authorized to take action" has written the official letter which we have given in the preceding Chapter. He gives the "options" placed before him in the President-Founder's letter and says:

"On March 10th I cabled him as follows: Charges absolutely false. You can take what proceedings you see fit; going to London in July."

Mr. Judge next makes clear the reason for this cablegram and the form of his reply. He says:

"The charge is made against me as Vice-President: I have replied as an individual and shall so continue; inasmuch as in my capacity of Vice-President my duties are nominal. . . . The only charges that could be made against the Vice-President would be those of failing to perform his duties, or misusing the office when there were any duties attached to it. On the face of this very vague charge, then, it is evident that there is nothing in it relating to the official Vice-President."

The charge as related to official malfeasance being thus disposed of for the time being, Mr. Judge next considers it as related to him as one of the leading members of the Society:

"Inasmuch as I was the first presiding officer of the Theosophical Society at its preliminary meeting in September, 1875, and its first Secretary at such meeting; that I was not only H. P. Blavatsky's intimate friend and direct pupil but that I have been conspicuous as an upholder of Theosophical doctrine, as also an upholder, with many other friends in every part of the globe, of H. P. Blavatsky's good name, high motive, and great powers against the ridicule of the world and much opposition from certain members of the Society she founded; that I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him; it is important and imperative that I should make this matter public, and I now do so, and state my unqualified, explicit, exhaustive denial of the said charge, asserting most unreservedly that it has no foundation."

The reasons and the necessities compelling this public facing of the charges and their public unequivocal denial, thus given, Mr. Judge's circular then considers the constitutional procedure and gives it in detail. He concludes this part of his circular by saying: "Perhaps when the Committee is convened I shall, for the first time, have particulars as to persons, dates, and the like of the charges made, none of which up to this time I have had except in the form of rumor." He then considers the possible effects of these charges on others than himself:

"More acutely than any personal grievance, do I feel the probability of a deplorable influence being at first exercised on the Theosophical movement by the making of these charges. I do not think

it will have a lasting effect for injury. The rumors to which I have referred have been used by the enemies of the Society to show, if possible, dissension among us and to found a charge of rottenness; they have printed the matter in a scandalous form both in Europe and America, pretending that in my official and private capacities I am in the habit of sending alleged 'Mahatma messages,' and then added ribald jokes of their own. This I have not hitherto noticed, because all members know that the correspondence and work of the Society are open to all and entirely devoid of the elements alleged to exist by these opponents; we are all perfectly aware that our strength lies in our devotion and constant work. The present situation will therefore result in clearing the air and consolidating our ranks in all directions."

Next, Mr. Judge refers to the second of the two "options" placed before him by the President-Founder, and says that he refused to cable the word "second," as requested by Col. Olcott's letter, for the reason that thus to do would be to mean "I *demand* a Committee." He continues:

"The reason is not that an investigation is avoided. Such an investigation will not be avoided. But on constitutional and executive principle I shall object from beginning to end to any committee of the Theosophical Society considering any charge against any person which involves an inquiry and decision as to the existence, names, powers, functions, or methods of the 'Mahatmas or Masters.' I shall do this for the protection of the Theosophical Society now and hereafter, regardless of the result to myself. The Society has no dogma as to the existence of such Masters; but the deliberations of an official committee of the Society on such a question, and that is the first inquiry and decision necessarily beginning such a deliberation, would mean that the Theosophical Society after over nineteen years of unsectarian work is determined to settle this dogma and affix it to the Constitution of the Society. To this I will never consent, but shall object, and shall charge the Committee itself with a violation of the Constitution if it decides the question of the existence of 'Masters' or Mahatmas; if it should affirm the 'Masters' existence it will violate the law; if it should deny Their existence a like violation will result; both decisions would affirm a dogma, and the negative decision would in addition violate that provision of our law, in Art. XIII, Revised Rules, which makes it an offense to 'wilfully offend the religious feelings of any Fellow' of the Society, inasmuch as the belief so negatived is religiously held by many hundreds of the Fellows of the Society. I intend to try once for all to definitely have settled this important question, and to procure an official decision affirming now and forever the freedom of our Society.

"Hence the President's alternatives...are mistakes, and are the initial steps to the promulgation of the dogma of belief in the 'Masters'. The first alternative is furthermore a judgment in advance, ridiculous in itself yet serious as emanating from our highest official. It precludes him from sitting on the Committee, and that point also I shall raise before the Committee. The whole proposal he makes brings up serious and complicated questions of occultism touching upon the matter of the existence, powers, functions, and methods of those 'Masters' in whom many Theosophists believe but as to whom the Theosophical Society is perfectly agnostic and neutral as an organized body. For that reason no one in official position ever thought of making a public matter of the many assertions made here and there by members of the Society, that they individually communicated with beings whom they called 'Masters,' 'Mahatmas,' nor of the assertions publicly made by prominent members that certain philosophical statements recently published in our literature were directly from the very

'Masters' referred to by Col. Olcott, although those statements contradicted others made by H. P. Blavatsky on the declared authority of the same 'Masters.'

"On all these grounds, then, I shall object to a Theosophical Society Committee, while of course there will never be any objection from me to a proper investigation by a body of persons who know enough of Occultism as well as of Theosophy to understandingly inquire into these matters."

From the quoted matter already before him in the course of this Series, the reader can easily determine for himself the accuracy as to statements of fact, the consistency of adherence to the proclaimed Constitution and Rules of the Society, the sincere devotion throughout to the Objects of the Society, and the principles of Occultism shown by Mr. Judge; the candor and unevasiveness of his reply to the letter and "options" of the President-Founder. The closing paragraphs of Mr. Judge's circular meet the remainder of the queries bound to arise from the President-Founder's letter and the reply as quoted in the foregoing extracts. On these natural queries thus forced to the front against his will, Mr. Judge speaks as directly, as simply and impersonally as H. P. B. herself had done when silence was no longer possible. He says:

"But some of you may wonder if all this leaves in doubt the question whether I believe in the 'Masters.' I believe the Masters exist, that They actually help the T. S. Cause, that They energise and make fruitful the work of all sincere members; all this I can say to myself that I know, but to prove objectively to another that such beings exist is impossible now so far as my intelligence can perceive. 'Letters from Mahatmas' prove nothing at all except to the recipient, and then only when in his inner nature is the standard of proof and the power of judgment. Precipitation does not prove Mahatmas, for the reason that mere mediums and non-mahatmas can make precipitations. This I have always asserted. By one's soul alone can this matter be judged, and only by his work and acts can one judge at first as to whether any other person is an agent of the Masters; by following the course prescribed in all ages the inner faculties may be awakened so as to furnish the true confirmatory evidence. I have not lost any of my belief in these beings, but more than ever believe in Their existence and in Their help and care to and over our Society's work.

"Finally I may say that my personal belief in Mahatmas is based on even stronger evidence than Theosophical arguments or the experience of others. As is known to some Theosophists, I have not been entirely without help and guidance from these exalted friends of the T. S. The form which the whole matter has taken now compels me to say what I have never before said publicly, namely, that not only have I received direct communications from Masters during and since the life of H. P. Blavatsky, but that I have on certain occasions repeated such to certain persons for their own guidance, and also that I have guided some of my own work under suggestions from the same sources, though without mentioning the fact. WILLIAM Q. JUDGE."

Copies of this circular of Mr. Judge's were at once mailed to as many members of the Society as possible. The mask of concealment being thus stripped away and the whole Society made conversant with what had hitherto been whispered from one to another in the form of innuendo, the first effect was distinctly disastrous to the plans of the chief conspirators in India. Copies reached London and were seen by Geo. R. S. Mead, then Editor of "Lucifer" under

Mrs. Besant, and General Secretary of the European Section. Bertram Keightley, still General Secretary of the Indian Section, was at the time in London and he also read Mr. Judge's circular. Both were honorable and well-meaning men and whatever countenance they had hitherto lent to the hints and suspicions of Olcott and Chakravarti, the criticisms and opinions of Old and Sturdy, the indirections of Sinnett, their sense of fairplay and common decency was outraged by the arrogant unbrotherliness and off-hand assumption of Mrs. Besant and the President-Founder. Even if Mr. Judge was guilty, he was entitled to the preliminary assumption of his innocence until that guilt was conclusively established, and this by the commonest application of the principles of ordinary human practice. Moreover, by what process of reasoning could Mrs. Besant and Col. Olcott so twist the Objects of the Society, the Rules of the Esoteric Section, or even the text of the Constitution and Articles of the Society, into an authorization or authority to take upon themselves the duty of holding star-chamber proceedings to condemn any member or tender him "options" to "resign" or be "tried" by a Committee, when the very proceedings already so unwarrantably taken were in fact a trial and conviction in advance? And we think, too, that the plain, manly, straightforward statements in Mr. Judge's circular must have affected them powerfully and given them for the moment some realizing sense of the enormous inequity committed. At all events they saw at once that it was Mrs. Besant and the President-Founder who had grossly violated the principles all professed as well as the plain provisions of the Constitution of the Society. Under the date of March 27th, 1894, therefore, they issued over their joint official signatures as the General Secretaries of the two Sections, the European and the Indian, a circular entitled: *"For the information of the Members of the European and Indian Sections of the Theosophical Society."*

This circular begins by reciting that Messrs. Mead and Keightley had seen an unofficial copy of the letter of Mrs. Besant of February 6th and of Colonel Olcott's of February 7th, as given, and repeats the text of the two letters. The circular of Mead and Keightley is addressed to Col. Olcott as President-Founder of the T. S., and proceeds to insist that any further proceedings taken must be "strictly constitutional and impartial," and continues:—

> "It is therefore our plain duty as the General Secretaries of two out of the three Sections of the T. S. and members of its General Council, to call your attention officially to the following points with a view to safeguarding (1) the Constitution, (2) the non-sectarian character, and (3) the impartiality of the Theosophical Society.
>
> *"First:* By Art. VI, Sections 2 and 3, of the 'Constitution and Rules of the Theosophical Society' as officially ratified and promulgated by yourself on Dec. 31st, 1893, it is enacted that, in the event of charges being preferred against the President or Vice-President; (*a*) the said charges shall be in writing, and (*b*) copies thereof shall 'at once' be forwarded to the accused and 'to each member of the General Council.'
>
> "We now desire to point out that you have *not* followed the procedure laid down in either of these respects, for:

"1. Your official letter to Mr. W. Q. Judge above referred to, contains no copy in writing of any charges, does not give the names of the persons who bring such, and even contains no *specific* statement of what are the exact charges brought.

"2. No official copy either of 'charges in writing' or even of your above-mentioned letter to Mr. Judge has reached either of us; although sufficient time has elapsed since your letter reached Mr. Judge in America for an unofficial copy thereof to be received in England.

"Therefore, as members of the General Council of the T. S. we emphatically protest against this departure from the rules of procedure by yourself of your official duty as President toward your colleagues on the General Council of the Society."

In endeavoring to digest the conflicting mass of matter covering the "Judge case" and get at the actual facts, the inquirer will need to relate closely the multitude of statements made by the various principals in the tragedy. One instance, as example and guide, may be noted in the above. The reading of the successive reports of the Adyar "parliaments" and quotations already given from "Old Diary Leaves," will conclusively establish that the "Constitution and Rules" were tinkered with each year by the President-Founder, acting through his pliant "General Council" in the first instance and then "officially ratified and promulgated" by himself. The "Revised Rules" thus inaugurated at the time of Mr. Richard Harte's lieutenancy in 1888-9, are a sample both of this autocratic remodeling of the "Constitution" to suit the changing whims of Col. Olcott, as well as that such changes were always made to conform in advance to, and thus make "constitutional," any contemplated moves of the President-Founder. In 1888 it was to bolster the "authority" of the "Chief Executive" against the threatened inroads of the E. S. T., and make "Adyar" the fountain-head of the Society. It will be noted that the "Constitution and Rules" were "revised" and "ratified" and "promulgated" anew at the Adyar Convention at the end of 1893. Now, let the reader compare Col. Olcott's Presidential Address at that Convention, the laudations of Mrs. Besant, the "recent assurances of fresh disagreeable surprises," the secret conclave of Olcott, Besant, Old, Sturdy and Wachtmeister during the Convention, Mrs. Besant's letter to Olcott demanding a Committee to "inquire" into the "charges" made by "reputable members" against Mr. Judge, and Olcott's letter with its "options" to Judge to resign under fire or be "investigated" by a Committee framed by Olcott under "revised" rules planned in advance—and the whole scheme is exposed.

The circular of Messrs. Mead and Keightley goes on:

"*Second:* We recognize that, acting under the general discretionary power conferred upon the President by Art. VI, Sec. 1, it was competent for you as President to take action in the matter. But we feel strongly that, in order to protect and maintain that very Constitution whose guardian you are, it was your duty in your *official* letter to Mr. Judge to have insisted upon and resolutely maintained the following points:

"1. That the free platform of the Society precludes *any official* declaration by the T. S. or any Committee representing it, upon the question whether 'Mahatmas' do or do not exist (see Art. XIII, Secs. 2 and 3, 'Offences');

of the Society *in his official capacity,* which would involve as its basis a declaration of Yea or Nay upon the above question, can be carried out by any *official* committee of the T. S.;

"3. That, accordingly, Sections 2, 3 and 4 of Art. VI are not applicable to the charges indicated by your letter to Mr. Judge;

"Third: We desire further to point out that in *officially* giving Mr. Judge the alternatives of resigning all his offices in the T. S. or submitting to the enquiry proposed, you have again departed from the procedure laid down by the Constitution.

"Moreover by so doing you place yourself *officially* in the position of having prejudged the case and virtually announce before any enquiry has taken place or even any *specific* charges have been formulated, that you believe Mr. Judge guilty.

"It appears to us that such an attitude is inconsistent with that strict impartiality and justice which ought to characterize at least the official actions of the President of the T. S., and that it is calculated to bring discredit upon the Society by laying its chief executive officer open to the charge of condemning a colleague without even giving him a hearing.

"In conclusion we hereby place on record our most emphatic protest against the above-cited departures from constitutional procedure; and we officially request a formal reply and declaration thereupon from yourself as President-Founder of the T. S. and official guardian of its free Constitution.

"This we call for as General Secretaries for Europe and India respectively, and as members of that General Council of the Theosophical Society from which, as recited in Art. VI, Sec. 1, you 'derive your authority' as President of the T. S., and to which, as therein provided, you 'are responsible for its exercise.'

"Finally we beg to inform you that we shall forthwith notify our respective Sections of the present correspondence, and shall also communicate to them your reply when received, as the members are already unofficially informed of the matter.

"We are, dear Sir and Brother,

Fraternally yours,

G. R. S. MEAD,
Gen. Sec. European Sec. T. S.

BERTRAM KEIGHTLEY,
Gen. Sec. Indian Sec. T. S.

Meantime, so sure had Col. Olcott been of the efficacy of his plans of battle that he had committed himself still further and still more irretrievably. Judge had received his letter of February 7th on March 10, 1894, as mentioned, and on the same day had cabled Olcott an absolute denial of the charges, a point-blank challenge to him to do his worst.

Immediately on receipt of this cablegram Olcott took counsel with himself and his allies. Mrs. Besant was still in India; Chakravarti's subtle mind still available. Judge had refused to resign; he had defied the "options" extended him; he had declared his innocence. How was this to be interpreted? Must it not be that "whom the gods wish to destroy they first make mad?" Assuredly, he had delivered himself into their hands. "For the honor of the Society" another weighty move could be made. Accordingly, Colonel Olcott forwarded forthwith two fresh "official" letters. The first of these was formally addressed to Mr. Judge as "General Secretary of the American Section." It runs:

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE
20 March, 1894.

To the General Secretary,
American Section T. S.

Dear Sir and Brother:

In compliance with Section 3 of Article VI of the Revised Rules, I enclose herewith a copy of certain charges preferred against Mr. William Q. Judge, Vice-President T. S. and General Secretary of the American Section, by Mrs. Annie Besant, F. T. S.; which charges will be laid before a Judicial Committee, to be convened at our London Headquarters on the 27th June next, for the consideration and disposal of the same, as provided for in the Section of the Article above specified.

Upon receipt of this you will kindly take the orders of your Executive Committee for the nomination of two members of the said Judicial Committee, to sit as representatives of the American Section, and consider and dispose of the charges.

Fraternally yours,
H. S. Olcott,
President Theosophical Society.

The second letter was addressed to Mr. Judge as "Vice-President, T. S." and its text is as follows:

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE
20 March, 1894.

To William Q. Judge, Esq.
Vice-President, T. S.

Dear Sir and Brother:

As required by the provisions of Article VI of our Revised Rules, I herewith enclose for your information and action a copy of certain charges preferred against you by Mrs. Annie Besant, F. T. S., and notify you that for their consideration and disposal a Judicial Committee will be convened at our London Headquarters on the 27th June next. I have to request that you will nominate to me the two additional members of the Committee whom you wish to sit and adjudge the case as your personal representatives.

As the accused party you will, of course, be debarred from sitting and voting in the Committee either as Vice-President T. S. or General Secretary of the American Section; but you are entitled to enjoy the full opportunity to disprove the charges brought against you.

Pending the decision of the Judicial Committee, I hereby suspend you from the office of Vice President T. S. as required by our Revised Rules.

I am, Sir, fraternally yours,
H. S. Olcott,
President Theosophical Society.

The first of these letters would compel Judge as its General Secretary to himself place the charges and the correspondence before the forthcoming Convention of the American Section due to be held at San Francisco, April 22, 1894, and thus put him on the defensive before his own Section against charges sanctioned by the President-Founder and Mrs. Besant, the two most important and influential members of the Society—the two who had posed hitherto as his dear friends and colleagues in the Society and the Movement.

The second of these letters would force Judge as Vice President to inform the members that he had been suspended by the President-Founder and thus himself be made the medium of conveying to

them the intimation that the President of the whole Society felt himself compelled by the gravity of the case to suspend the Vice-President in advance of the Judicial Committee. It requires but little imagination to enable anyone to picture to himself the consummate ingenuity of these strategems, whereby the Convention, the American members, the press and the public would be influenced to draw inferences wholly adverse to Judge, wholly favorable to Mrs. Besant and the venerable President-Founder, thus reluctantly, but gravely and sternly, doing their duty "for the honor of the Society" even where the guilty party was a high official and their dearest friend.

It is more than interesting, it is one of the most tell-tale signs of the animus behind the whole of the "Judge case", to observe how, in the second of the above letters, Colonel Olcott betrays himself in spite of all his prepared "revised" Rules with its "Sections" and "Articles" devised to lend a legal coloring to the planned attack. He tells Mr. Judge: "You are entitled to enjoy the full opportunity to *disprove* the charges brought against you." There never was any "opportunity" to *prove* the charges, which rested wholly upon hear-says, suspicions, circumstances innocent in themselves, and *"messages from the Masters" received by Mrs. Besant and Col. Olcott via Chakarvarti and Walter R. Old.* One has but to recall the well-known legal maxims that it is for the accusers to prove their charges, not for the accused to prove his innocence, and that any accused person must be assumed to be innocent until the charges are proven —one has but to bear these commonest of all safeguards for the unjustly accused in mind, to perceive over and over again in the progress of the "Judge case" how his accusers, morally delirious from "pledge fever," acted at every step in defiance of every canon of ordinary human fairness and decency. The procedure of the Society for Psychical Research and its famous (or infamous) Committee in 1884-5 so violated, as we have earlier shown, every instinct of common justice in its "investigation" of H. P. B. and her phenomena, as to earn for it the pity or the contempt of every fair and intelligent mind. The Coues-Collins-Lane—New York "Sun" "exposure" was the same thing repeated with greater ability and with conscious venom. But the "Judge case" is infinitely worse in its travesty of justice, and has been, therefore, infinitely worse in its consequences to Humanity.

To the honor of Mr. Judge be it spoken that at the Convention of the American Section his Report as General Secretary breathes the same unwaveringly calm, fraternal tone as always—toward the workers, toward the President-Founder, toward Mrs. Besant. No man, we think, can read the Convention Report and contrast it with the Report of the Adyar Convention preceding, and not be cognisant of the difference between professional and genuine altruism.

Mr. Judge read to the Convention a cordial and earnest letter addressed to him as Vice President and as General Secretary, and signed by Bertram Keightley as General Secretary of the Indian Section. Another letter addressed direct to the Section was read from

G. R. S. Mead, as General Secretary of the European Section. Both these letters had been written subsequent to Mr. Judge's circular of March 15 and that of Keightley and Mead of March 27. Nothing is said directly in either of them of the pending great issue before the theosophical world, but it is easy to read from them the feeling of fraternity and the desire for all to apply their theosophical understanding to the events now to be faced.

A second formal letter from Mr. Mead as General Secretary of the European Section, dated March 31, and addressed "To the General Secretary of the American Section," was then read. This was a request that the recent correspondence be placed before the American Section. Accordingly, Mr. Judge laid before the Convention the letter of Mrs. Besant of February 6 to Col. Olcott; the latter's official letter of February 7; a copy of the Keightley-Mead circular letter; the two letters of Col. Olcott of March 20; and other correspondence *ad interim*. All were referred to appropriate Committees.

At this Convention of the American Section in 1894 there were present Delegates and proxies from all of the 61 active Branches. To the honor of the Convention be it said that Resolutions were unanimously adopted:

1. That the expense to which Mr. Judge has been put in printing and circulating his statement should be borne by the American Section;

2. That "this Convention, after careful deliberation, finds that such suspension of the Vice-President is without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void;"

3. That "this Section, in Convention assembled, hereby expresses its unqualified protest against the said illegal action by the President of the Society, and can see no necessity for such action, and that even did the Constitution contain any provision for a suspension such action would be wholly needless and unbrotherly, inasmuch as, by the Constitution, the Vice President has no duties or power save in case of death, resignation, or accusation of the President.

The actual facts and existing situation on the whole subject of Mahatmas and Messages from Mahatmas or Masters, and the actual status of the whole problem, under the Objects and Constitution of the Theosophical Society, were declared in two Resolutions introduced by Dr. Jerome A. Anderson. Both of these Resolutions were unanimously adopted. They are of such value and importance in giving a matter-of-fact formulation of the situation and issues that we reproduce them in full:

> "WHEREAS, many members of the Theosophical Society, including the late Madame Blavatsky, Col. Olcott, W. Q. Judge, Mrs. Annie Besant, A. P. Sinnett, and others, have at various times and places expressed their belief in the existence of certain Mahatmas or Masters, and have claimed to be in communication with the same; and
>
> WHEREAS, the President, Col. Olcott, at the request of one of the members, Mrs. Annie Besant, has recently demanded an official investi-

gation by means of a Judicial Committee of the Theosophical Society, to decide whether or not Wm. Q. Judge is in communication with the said Mahatmas, and whether or not the said Wm. Q. Judge has 'misused the names and handwriting of the said Mahatmas;' and

WHEREAS, Under the Constitution and Rules of the Theosophical Society it is declared that the Society, as such, is not responsible for the personal opinions of its Fellows, nor for any expression thereof, and that no Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine, dogma, or belief as being that advanced or advocated by the Society [Art. XIII]; and the President having officially and constitutionally in his executive order of May 27th, 1893, relative to the World's Religious Parliament, declared this neutrality, especially in these words:

> "'Of course it is to be distinctly understood that nothing shall be said or done by any Delegate or *Committee of the Society* to identify it as a Body with any special form of religion, creed, sect, or any *religious or ethical teacher or leader;* our duty being to affirm and defend its perfect corporate neutrality in these matters.'
>
> "—Therefore,

"RESOLVED: That, in the opinion of this Convention, the action of the President, Col. Olcott, in calling such Judicial Committee to consider said charge was uncalled for, unconstitutional, illegal, and improper.

"RESOLVED: That this Convention hereby cordially endorses the interpretation of the Rules and Constitution of the T. S. recently expressed in a circular to members, signed by the General Secretaries of the European and Indian Sections, and in the private circular of March 15th, 1894, issued by William Q. Judge.

"RESOLVED: That this Convention hereby reaffirms the entire freedom of the platform of the T. S. and the religious and other opinions of its members, which entitles all and any of them to claim to be in communication with, to receive letters from, or to act as agents for, those above referred to as Mahatmas or Masters; or, on the other hand, to express disbelief in the proper title of any member to make such claim or claims, or disbelief in the existence of said Mahatmas.

RESOLVED: That this Convention declares its unswerving belief in the integrity and uprightness of the Vice-President of the T. S., Wm. Q. Judge, and expresses to him the most cordial thanks of the Section for his unrecompensed and self-sacrificing years of labor on behalf of the T. S. as a whole.

"WHEREAS: This Section regards official investigation into the existence and methods of Mahatmas, and a dogmatic verdict rendered upon such investigation, as not only illegal under the Constitution but impossible in the absence of more profound knowledge of the science of Occultism, and, therefore, absurd in the present instance, although such inquiry and investigation are always proper privileges of individual members as such, therefore

"RESOLVED: That, if in the face of this protest and opinion of this Section, there is to be an investigation to decide whether or not William Q. Judge is or was in communication with said Mahatmas, and whether or not he has 'misused the names and handwriting of said Mahatmas,' or whether or not pretended or real communications or orders from said alleged Mahatmas have been issued or given out by him, then, in the opinion of this Section, an investigation should also be had to decide whether or not Col. Olcott, A. P. Sinnett, Annie Besant, and others have had, given, or promulgated such or any communication from the Mahatmas, whether real or pretended; and that they be required to show evidence of the possession of a commission from said Mahatmas, and of the truthfulness of their claims as heretofore frequently made and announced by them in public.

"RESOLVED: That, in the opinion of this Section, only a Body of Mahatmas appearing at the sessions of the Committee could decide whether or not any communication was or is a genuine or fraudulent Mahatmic message."

Advices of the action taken by the Convention of the American Section were cabled to Col. Olcott at once. We may now follow them to Adyar and observe the moves made on that side of the great checker-board of Theosophical events.

(To be continued)

THE SAGE'S TEACHING

THE youth sorely agitated approached the Sage, saying: I am full of perplexity and dissatisfaction. My mind is confused, my actions uncertain, my spirit spent. O Wise One, is there no surcease from this continual distress into which I fall?

Seated in His presence the calm of the Sage seemed to penetrate the youth, allaying his fever, the serenity of His brow to meet him as the cool sheet of the morning breeze. The passions and emotions retired within the heart of the youth but the soul in him continued to quest—quest for the coveted calm of the Sage.

O Beneficent One, but to look on Thee is to feel a serenity I do not know. Never art Thou touched by the ruffled waters of discontent, yet I see Thee actively engaged in all the duties of life. But whether performing any action with celerity or still in thy chair, whether eating or drinking or talking or moving in any way, never dost Thou seem to be exerting. The Facility acteth, not Thou; therefore the calm of Thy steadfast spirit pervades the minds even of the confused in Thy presence.

Laboriously have I studied the Teachings, O Sage; steadfastly have I striven to apply them. I believe myself to have been unremitting in the effort.

As he continued to sit in the pregnant silence of the Teacher's presence, the complaining thoughts of the youth parted his company and in the clearing mirror of his mind arose—questionings—not of the Sage, not of circumstance or condition—but of himself. Had his diligence been reservedly or unreservedly given? *Had* his desire been pure? Had he withheld for himself—Ah, had he, in fact, withheld *himself!* Now he saw that in doing the work for the Master he had thought to give all, all, all—but himself. Himself, he had withheld in those dearly loved and secretly cherished desires of his heart.

In wretchedness of soul he wrestled within himself: Must I lose all? Why should this Path require all? Is there nothing, then, left? What unnatural way is this? Injustice rankled within

him. The tiger-tooth tore for his rights. Even—almost—was lifted to the Sage in his spaceless calm the cutting edge of hate. But the soul of him forebore and like a flash of reaction from the conquered darkness came the lightning-thought: this Divine Teacher—this One of Compassion itself—this Beneficence of whom I now seek that which I lack—did he come by such a Path?

Lifting his face in unconscious enquiry, he beheld the eye of the Sage penetrating his own as if to single out his heart and enter into its very depth of being. Within him, as it were speech, arose knowledge: It is the Law. The Law of spiritual action and not the decree of any being however high. That which acts, reacts; that which comes, goes. What then have desires to do with this Calm, this Peace that is thy true Self.

The heart filled with desires is like the churning ocean waves—forever filled as forever emptied. He who desires, would retain; he who would retain, loses. By this desiring, retaining and losing is withheld the true Essence, which is neither to be held, retained nor lost, since it is undivided and All in Itself. Therefore are all longings to be let go. When they are let go thou knowest the Real to be Thyself, and having no desires, all desires are fulfilled. Thus in the poverty of the Heart is to be found its own riches and its own fulfillment.

Arising, the youth made salutation to the Teacher with reverence: O Wise and Beneficent One, without constraint Thou hast made revealed to me the secrets of mine own heart. Without withholding Thou hast made manifest the wisdom hidden within me. I go to give myself to the service of the Eternal.

MOTIVES

Theosophists are moved by many untheosophical motives, ranging from the almost material to some which are, in the eyes of the world, fanatically idealistic. But there is only *one* which makes possible an *inner* assimilation of the Masters—which makes help from Them possible. That is PURE, UNCOLORED, IMPERSONAL DEVOTION TO THE EVOLUTION OF ALL BEINGS, without regard to the pleasure of "doing good," approbation from any other persons or Beings, desire for knowledge, or any personal or emotional reactions whatever; least of all the pride of superiority in any way over the mass. Lack of this motive keeps the door always closed; its presence, be it never so slightly manifested, may be made the foundation stone of a stairway leading beyond the blue—for ALL. How many can perceive the presence of this motive, during moments of earnest self-search in the depths of night? Of these, how many find their lives dominated thereby?

STUDIES*

PARACELSUS II

(Continued from May)

AND now to the doctrine of Paracelsus. His incomprehensible though lively style must be read like the biblio-rolls of Ezekiel, *"within and without."* The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozen. For this reason we find Paracelsus, Agrippa, and Eugenius Philalethes as notable for their pious declarations as they were for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are explained partially in the famous book *Archidaxarum,* in which he describes the wonderful tincture, a medicine extracted from the magnet and called *Magisterium Magnetis,* and partially in the *De Ente Dei,* and *De Ente Astrorum,* Lib. 1. But the explanations are all given in a diction unintelligible to the profane. "Every peasant sees," said he, "that a magnet will attract iron, but a wise man must inquire for himself. . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another and *concealed* power."

He demonstrates further that in man lies a hidden *"sidereal force,"* which is that emanation from the stars and celestial bodies of which the spiritual form of man—the astral spirit—is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all planetary bodies and man's terrestrial body was a fundamental idea in his philosophy. "The body comes from the elements, the (astral) spirit from the stars. . . . Man eats and drinks of the elements for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in the spirit." *The spectroscope has made good his theory as to the identical composition of man and the stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and the planets.*

Of the substances known to compose the body of man, there have been discovered in the stars already hydrogen, sodium, calcium, magnesium, and iron. In the stars observed, numbering many hundreds, hydrogen was found except in two. Now if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists for his idea of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it absurd to prophesy that in time all the rest of his theories will be substantiated?

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* Collated from *Isis Unveiled* and *The Secret Doctrine.*

The unity of the universe was asserted by Paracelsus, who says that "the human body is possessed of primeval stuff" (or cosmic matter): the spectroscope has proved the assertion by showing the same chemical elements which exist upon earth and in the sun are also found in all the stars. The spectroscope does more: it shows that all the stars are *suns,* similar in constitution to our own; (see Youman's "Chemistry on the Basis of the New System—Spectrum Analysis") and as we are told by Professor Mayer that the magnetic condition of the earth changes with every variation upon the sun's surface, and is said to be "in subjection to emanations from the sun," the stars being suns must also give off emanations which affect us in proportionate degrees.

And now a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period—till the discovery of the spectroscope in fact—the constituents of the heavenly bodies were utterly unknown to our learned academies? And even now, notwithstanding tele-spectroscope and other very important modern improvements, except a few elements and a hypothetical chromosphere everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host unless he had means of which science knows nothing? Yet knowing nothing, she will not even hear pronounced the very names of these means—which are, hermetic philosophy and alchemy.

The next point for physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but almost imperceptibily through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed.

Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissue, according to physiologists, is the property of *imbibition.* What more natural, then, than this theory of Paracelsus that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences?

"The sun and the stars attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.

Paracelsus said of the "nervous ether" of which Dr. B. W. Richardson, F. R. S. wrote, that: "The Archaeus is of a magnetic nature, and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within and) around him like a luminous sphere (aura) and

it may be made to act at a distance. . . It may poison the essence of life (blood) and cause diseases, or may purify it after it has been made impure, and restore the health."

And he also said that "The whole of the Microcosm is potentially contained in the Liquor Vitæ, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings. The Archaeus is an essence that is equally distributed in all parts of the human body. . . . The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man (his vital Linga Sharira) may be explained." Had Dr. Richardson studied all the secret works of Paracelsus he would not have been obliged to confess so often "we do not know," "it is not known to us," etc. Nor was the Archaeus a discovery either of Paracelsus or of his pupil Von Helmont; for this same Archaeus is "Father-Aether", the manifested basis and source of the innumerable phenomena of life—localized.

We must bear in mind that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-worshippers did, and that, if he did assert that man is in direct affinity with the stars, he knew well what he asserted.

More than one pathologist, chemist, homeopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from the mediæval "quack", as Sprengel delights in calling one who was immeasurably higher than himself. Hemmann, who endeavors to vindicate this great philosopher and nobly tries to redress his slandered memory, speaks of him as the "*greatest* chemist of his time." So do Professor Molitor, and Dr. Ennemoser, the eminent German psychologist. According to their criticisms on the labors of this Hermetist, Paracelsus is the most "wondrous intellect of his age," a "noble genius." But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the elves, have sunk into the "limbo of magic", and fairy tales for early childhood.

Kemshead says in his "Inorganic Chemistry" that "the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way." And why not be fair and confess at once that Paracelsus was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery which is credited to Priestly, was known to the Rosicrucian alchemists as well as hydrogen.

Christopher Columbus discovered America and Americus Vespucius reaped the glory and usurped his dues. Theophrastus Paracelsus re-discovered the occult properties of the magnet—"the bone of Horus" which, twelve centuries before his time had played such an important part in the theurgic mysteries—and he very naturally became the founder of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital!

So goes the world: new discoveries, evolving from old sciences: new men—the same old nature.

(To be continued)

THE BRIHADARANYAKA UPANISHAD

He who dwells in the Sun, and within the Sun, whom the Sun does not know, whose body the sun is, and who rules the Sun within, he is thy Self, the ruler within, the Immortal.

He who dwells in the space, and within the space, whom the space does not know, whose body the space is, and who rules the space within, he is thy Self, the ruler within, the Immortal.

He who dwells in the moon and stars, and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who rules the moon and stars within, he is thy Self, the ruler within, the Immortal.

He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who rules all beings within, he is thy Self, the ruler within, the Immortal.

He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who rules the seed within, he is thy Self, the ruler within, the Immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but this; there is no other hearer but this; there is no other perceiver but this; there is no other knower but this. This is thy Self, the ruler within, the Immortal. Everything else is of evil.

CERTAIN LINES

Lines of demarcation of property, of trade and of commerce, political lines, lines of thought and of conduct, all are recognised as fundamentally necessary in the activities of men. A line is a pure abstraction, length without breadth, invisible, *non-existent*. It is Spiritual, and what is not in line with it is a cause of trouble.

ON THE LOOKOUT

ND ELECTRON—

. Blavatsky indicated in 1888 that insofar as Oriental Science was
the undulatory and the corpuscular theory of light were all one;
merely pictures thrown by the minds of men upon the screen of the
, and having a very distant relation to reality.

Vm. Bragg, F. R. S., writes in the *Scientific Monthly* that both
w present such insuperable difficulties, in regard to the distribution
energy, that neither can be considered any longer as the true law.
No known theory can be distorted so as to provide even an approx-
explanation. There must be some fact of which we are entirely
nt, and whose discovery may revolutionize our views of the relations
n waves and ether and matter." [That fact will be found in the
da to Vol. I of the *Secret Doctrine*, and in "Science and the Secret
ne Contrasted" of Vol. II.]

"For the present we have to work on both theories. On Mondays, Wednesdays and Fridays we use the wave theory; on Tuesdays, Thursdays, and Saturdays we think in streams of flying energy quanta or corpuscles."

PUZZLES

H. P. B. said: "There is no department of science in which contradictions and the *wildest* hypotheses do not abound." But she was alone in the contention then. Now Sir William goes on to say:

"The curious and essential feature of all this mass of information... is the interchangeability of ether waves and electrons...Energy can be transferred from one to the other through the agency of matter....In the exchange it is the frequency of the wave which is to be set against the energy of the electron, and it is just this that makes the greatest puzzle in modern physics."

Let us see whether we cannot make a beginning of the assembly of this puzzle:

"The *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language 'the GREAT BREATH,' differentiates in the primordial, first manifested ATOM." (S. D. I., 460.)

"Official Science knows *nothing to this day of the constitution of ether.*" (S. D. I., 487.)

"[Occult] Science maintains that Forces are not what modern learning would have them." (S. D. I., 516.)

"Undulatory or corpuscular theory—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes.*" (S. D. I., 528.)

"The whole range of physical phenomena proceed from the *Primary* of Ether-Akasha. (S. D. I., 536.)

"To Occult Science, *force* and *matter* are only *two sides* of the same SUBSTANCE." (S. D. I., 623.)

Specifically, "Motion is eternal in the unmanifested, and periodical in the manifested . . . it is when 'heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes whirlwind.'" (S. D. I., 97) Sir William might do well to look for the true meaning of "heat" and "FLAME." "It is one of the fundamental dogmas of Esoteric Cosmogony,, that during the Kalpas (or aeons) of life, MOTION, which, during the periods of Rest 'pulsates and thrills through every slumbering atom' . . . assumes an ever-growing tendency to circular movement." (S. D. I., 116) "The GREAT LAW stops, or rather modifies its perpetual motion. . . . 'The great Breath digs through space seven (figurative) holes into Laya to cause them to circumgyrate during Manvantara'" (S. D. I., 147)—the last being a quotation from a very ancient Oriental manuscript.

THE FUNDAMENTAL ERROR

The basic cause of this puzzle, as of all others to which science is heir, is lack of knowledge that "That which is called 'energy' or 'force' in Science . . . cannot be energy alone, for it is the substance of the world, its soul, the *all-permeant* 'Sarvaga,' in conjunction with *Kala,* 'time.' The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things." (S. D. I., 582.)

Before solution is arrived at, it will have to be recognised that the Consciousness of the Scientist is both the "Primary" of "Ether-Akasha", and "*all-permeant* Sarvaga." In the meantime, the relation between electron and wave "is the block at one point which is choking the entire traffic and on which, therefore, all our interests must concentrate" according to Sir William.

RENTS IN THE VEIL

Considering that the problems enumerated all arise as a sequence of the discovery of radio-activity in 1895 and 1896, it is easy to see why H. P. B. said in 1888: "Between now and 1898 great rents will be made in the veil of matter, and materialism will receive its death-blow;" just as she correctly predicted certain palaeontological discoveries "in the early 'teens of the 20th Century," and others too numerous to mention, but with which we hope to deal more adequately some day. How did she know, and what else did she know? Scientists may discover when they abandon the cold and unmoral attitude which has made every great discovery a curse to the race.

PALAEOLITHIC RELIGION

Prof. Mainage of the French Catholic Institute comes to conclusions which cause us to wonder just how far he cares to push them; he believes that the religion of the so-called "cave-man" was as ceremonial as our own, and not basically different from ours. "The tombs and carvings reveal nothing in common with animism or totemism, although the cave man's belief undoubtedly accepted a plurality of gods, from which the idea of one supreme being later emerged." "Prof. Mainage's investigations, while pointing to the evolutionary nature of religion, throw no light on the origin of the monotheistic concept." *(Scientific American.)*

The monotheistic concept had no origin, in this sense; it has always been in the form of a plurality of gods dominated by One Supreme Being. The apparent "emergence" thereof is due either to incomplete investigations, or to the fact that these people, like practically every animistic race in the world today, had a *secret* Supreme Deity the mention of Whom was desecration leading to death; a far more truly reverential attitude than the disgusting "civilized" ideas of today. But the "gods," whether in palaeolithic religion or in modern Hinduism, were not, in the original forms of the faith, beings like unto man, but formless, though conscious, powers behind the visible manifestations of nature; as in the case of Hinduism, where the thirty-three million "gods", as educated Hindus know, refer to classifications of body cells and bio-electric forces.

This reminds us that the origin of religion, like that of language, has never been coped with by materialistic evolutionism; since by every precept of that creed, there could be no possibility of a consciousness which is a pure function of matter, ever conceiving itself as an immaterial and invisible thing. This is not conception, but perception, or rather *memory.* Evolutionists will sooner or later have to seek a solution of the question as to *how* thinking beings came to be in conjunction with material organisms; but the solution to that can only be approached over the Theosophical road.

HUMAN MAGNETISM

Dr. Alfred Gradenwitz describes a thorough set of experiments on a man who seems a veritable compound of magnetic centers; using magnetism in the electrical, or mechanical, sense. Those interested are referred to the volu-

minous Oriental literature on the functions and location of the magnetic centers of the human body; it would be interesting to compare the fourteen centers discovered in this subject, with centers of action of the Apana, Vyana, Samana, etc., of the Oriental physiologist; his "life-winds." H. P. Blavatsky herself never grew tired of repeating that Electricity is Life.

It is interesting to note that Dr. Gradenwitz refers to "the assertion made by the Hindoos, that they for thousands of years have been in possession of the art of absorbing 'Prana', *i. e.*, vital energy, from the atmosphere, by means of a special technique of breathing and gymnastics."

H. P. Blavatsky stated:

> "Ay, earnest as well as mocking reader, Science is slowly but surely approaching the domains of the occult. It is forced by its own discoveries to adopt *nolens volens* our phraseology and symbols.." (S. D. I., 552.)

She said also that "languages long forgotten will once more reappear and have their day." To this William Q. Judge, her friend and Brother, added that Sanskrit itself would reappear as the language of the future and true civilization now developing in the Western world; first as isolated words and phrases used for the expression of things with which our barbarian Western languages are unable to cope; then, by gradual adoption and diffusion, become as a whole to the science of the future what Greek and Latin, its younger sisters, are to modern science. This because Sanskrit, the "language of the gods" is of no ordinary human development; but from Those, once human but no longer so, for Whose doctrines no other vehicle is adequate.

THE CELL THEORY

Prof. John H. Gerould attributes the discovery of the cell theory in biology to Lamarck and Mibel in 1808. Prof. Gerould is in error, as he will be able to ascertain by consulting the Roger Bacon manuscripts so far deciphered, which show Bacon to have anticipated Lamarck by about 600 years. How did he do it? H. P. Blavatsky stated, long years before these manuscripts were deciphered:

> "Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our days of exact science.* Roger Bacon . . . was laughed at as a quack, but his discoveries . . . are now being used by those who ridicule him the most. Roger Bacon belonged by right . . . to that Brotherhood which includes all those who study the Occult Sciences." (S. D. I.; 581.)

But Roger Bacon was in advance of the point reached by modern science, as shown by his calling cells "souls" and by his doctrine of incarnation of the human soul in flesh. Science having now practically accepted the doctrine of the memory and "teachability" of cells, will soon have to recognise them as *"conscious."* As H. P. B. said, "it seems impossible that science can much longer blink the fact that things which have life are living things." It seems impossible that science can much longer blink the fact that things which have consciousness are conscious things.

As for the rest, H. P. Blavatsky was laughed at as a quack, but her teachings are now being used by those who ridicule her the most.

AFRICA AND THE AMAZON

In the Amazon River are a number of boulders exposed only at unusually low water. These boulders are covered with inscriptions supposed to have been made by a pre-Christian, and largely a civilized, tribe, of unknown nature, origin and fate. In an article in *The Wide World,* Dr. Ramos has translated about 900 of them, some of which read as follows:

"Gathered here in great numbers, we, the sons of the wind and the sea, testify to our expulsion from Tinges by the sons of Heber." "Our thoughts are far from here." "The sky, flowers, and the vegetation testify to the inundation."

Tinges is the name of a North African town. Since the inscriptions are accompanied by drawings of animals and birds known only in Asia and Africa, the connection is clear.

It is obvious that either this tribe was civilized enough to build ships capable of carrying out a tribal migration across the ocean, or that Asia and South America were connected in their day by islands and isthmuses. Either case proves a much denied Theosophical doctrine; that this connection *did* exist, and that there were prehistoric civilizations.

THE SONS OF HEBER

It seems obvious that these people were not the Heberites, a Jewish clan, which was mentioned by H. P. B., since the considerations above negate such a late date. But they may have been co-descendants with the Jews of the mythical "Eber," which word means simply *"the land beyond."*

The great "inundation" we believe to be one of the cataclysms which destroyed Atlantis piecemeal, ending about 11,000 years ago with its final destruction. The Africans being of Atlantean origin, it seems probable that Tinges is a transplanted name from an original "Tinges" in the remains of Atlantis, and from which the race referred to fled, during the cataclysm, to South America. Also H. P. B. seems to indicate that "Telchines," a similar word form, is of Atlantean origin. America, it will be remembered, was called *Atlanta* by some of the aborigines in the time of Columbus. There is considerable mystery about this matter, some of which may be elucidated when Dr. Ramos publishes his translations. All the facts, however, point very obviously to explanation along the "Secret Doctrine" lines. This is merely another minor point added to the overwhelming proof of these ethnological doctrines, the summary of which is to be found in the *Secret Doctrine* and correlated works; proof which no sane man can study thoroughly and doubt. But any number of supposedly sane men deny the ETHICS proceeding from that source, without ever trying them.

"BIRTH CONTROL?"

G. K. Chesterton once remarked of Shaw: "It is wonderful how he believes in himself in these atheistic days when so many men believe in no God at all." The words apply with greater fidelity to Mr. H. G. Wells, who hopes in his omniscience that his latest adopted son, birth control, will save the world from future wars. Leaving aside the demonstrable fact that population has very little to do with war, it is evident that Wells, Mrs. Sangster, and the rest, have not within them the moral and intellectual elements for the perception of the fact that the race is *not* in existence for the purpose of happiness through sense pleasure only.

Nevertheless, a slight acquaintance, through the medium of *thought*, with that "universal" history which Mr. Wells has so kindly corrected for us, should show them that the desire principle is insatiable by nature and infinite in scope, and that for nation or individual to yield thereto is to take the sure road to ultimate suffocation in a moral and physical degeneracy.

Were these people to devote half the time to teaching SELF-CONTROL, enforcing it by the truth about Nature, Man, and that same SELF, the evils which it is hoped "birth control" will remedy would vanish, along with a thousand others, centuries before they will as matters stand. In the meantime, if they think these measures are *harmless,* as they claim, let them consult any specialist in the psychology of sex, or any honest physician of the old school and long experience. That *self-control* is impossible or harmful has been proven a plain lie, not only by whole populations of other days, but by plenty of the handicapped individuals of our own.